THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God*" (JOHN 3: 21).

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THE LORD'S SUPPER.

(*Continued from page 22*).

The proper emblems are broken bread and a cup containing either pure wine, or water, or both, and to celebrate the Lord's supper is to partake of these emblems, when consecrated as ordained by our Lord.

2. The consecration of the emblems, when the sacrament was instituted, consisted possibly in the recitation of the blessings, or thanksgiving, commonly used by the Jews at passover. With the passing of the Jewish rite, some other consecrating prayer was introduced. What this prayer was in the primitive church is not on record. On the American continents, where a church was established by King Benjamin, in the land of Zarahemla, 125 B.C., through the prophetic spirit which was poured out upon him, the bread was consecrated, as follows:

"O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen."

The blessing of the cup was as follows:

"O God, the Eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen."

These prayers are retained by the Church to-day, in accordance with a revelation given on Church government through Joseph, the prophet, in April, 1830 (Doc. and Cov. 20: 77, 79).

The wisdom of using a prayer, revealed for the purpose, is apparent on a moment's reflection. It is necessary that the prayer, or thanksgiving, on that occasion, should prepare the hearts for the solemnity of it. It should be brief, impressive, and appropriate. But if the wording were left to the officiating elder, the petition would, in some instances, be too lengthy, and perhaps embrace all possible subjects, from the granting of health to a sick brother, to the conversion of the Jews. Attention would thereby be turned away from the Lord's supper and its object. It is necessary that the bread and cup used in the sacrament should be consecrated and set apart for that purpose, as without such consecration there would be no difference between those emblems and any other bread and wine, or water; but the prayer should embrace no more than what is appropriate for that object. And it will be seen that the prayers given in the Book of Mormon and Doctrine and Covenants are eminently appropriate. They bear an unmistakable stamp of divine inspiration.

3. The house of God is a house of order, and for that reason there are certain officers in the Church, whose duty it is to administer the sacrament. They are the priests of the Aaronic priesthood, and all who hold the Melchizedek priesthood, but "neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands" (Doc. and Cov. 20: 58).

4. The word of God also states clearly who is entitled to partake of the sacrament, namely, those who "have repented and been baptized. "And this shall ye always do to those who repent and are baptized in my name" (III. Nephi 18: 11). They must also be properly instructed. On this point we read:

"The elders or priests are to have sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of hands of the elders, so that all things may be done in order" (Doc. and Cov. 20: 68).

There has been some discussion among certain Christians on the question whether the communion table should not be made accessible to all who desire to sit down to it, without regard to what mode of baptism they believe in, or whether they reject water baptism entirely. This revelation obviates all controversy on that subject. Only those who are thoroughly converted, baptized, and instructed should come to the Lord's supper, for only they can derive from it the full benefit intended. Paul argues (I. Cor. 10: 14: 21), that as those who partake of the heathen sacrifices thereby proclaim themselves pagans, and, as those who participate in the Mosaic sacrifices thereby profess to be followers of the Mosaic

faith, so those who eat and drink at the Lord's table profess to be the intimate followers of Christ. But to be a Christian is to be born again, by water and spirit, and to have a competent knowledge of the gospel. Only those who are willing to take upon them the name of Christ, and keep His commandments, can derive any benefit from the sacrament.

5. Those who partake of the Lord's supper, should do so "worthily." Paul emphasizes this when he says, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (I. Cor. 11: 27). The apostle rebuked the Corinthian members of the Church. They were disunited, divided into factions, contending about doctrines, and some of them had been led astray by heresies (I. Cor. 11: 18, 19). They were dominated by the factional spirit to that extent that when they came together in their love-feasts, which were part of the observance, they did not make it a common table, but they separated into groups, and some were filled, while others were hungry. "This is not," the Apostle says, "to eat the Lord's supper." Some carried their selfishness, and even their carnal desires, into assemblies of the saints, as it is evident from II. Peter 2: 13-14, and all such, the Apostle says, are eating and drinking "unworthily," with the result that many of them were weak and sick, and many died (I. Cor. 11: 30). For, to partake of the sacrament unworthily, is to eat and drink "damnation." It is to be "guilty of the body and blood of the Lord," as really as were His enemies who brought about His death. Meyer observes that "the participation presupposes a moral condition which must be in keeping with this most sacred commemoration; but if the condition of the communicant be of an opposite kind, then the holy body and blood, into communion with which we enter through such participation, can only be abused and profaned."

The participation in the sacrament should, therefore, be preceded by self-examination. "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (I. Cor. 11: 28). The communicant should scrutinize his condition and motives, with a view of ascertaining whether he can honestly claim to be in the faith (II. Cor. 13: 5); whether, as a business man, a citizen, a neighbor, a father, or mother, a man, or woman, his, or her, life is in keeping with the sacred ordinance.

This does not mean, however, that a Church member who, on a searching self-examination, finds many weaknesses and imperfections in himself, must absent himself from the Lord's table. The great question is, whether we are *willing* to resist temptations, overcome weaknesses, and exercise faith for the increase of spiritual strength. That truth is beautifully expressed in the consecrating prayer, in which we ask that we may witness before our eternal Father, that we are *willing* to take upon us the name of His Son, and keep His commandments. Everything depends upon

our desire, our willingness, to do that which is right in the sight of God. Self-confidence is not always an indication of a worthy condition. Many have unlimited faith in their own integrity and righteousness, and yet are very far from possessing the Spirit of Christ. They never have any doubt, or fear, because they never examine themselves.

The question of worthiness our Lord has left to each individual conscience to determine. The presiding elders are expressly commanded not to cast anyone who belongs to the Church, out of the sacrament meetings. No matter how weak he is, membership in the Church entitles him to a place at the Lord's table. But, if a member has trespassed, and the fact has been proved, he is to be denied the privilege of partaking of the sacrament, until he "makes reconciliation" (Doc. and Cov. 46:4). This is the rule in the kingdom of God.

Did our Lord permit Judas Iscariot to partake of the sacrament? According to the best authorities, the Scriptures indicate that the betrayer had left the company when the sacred ordinance was instituted. Jesus, it seems, was "troubled" in His spirit because of the presence of Judas, and hastened his departure by telling him that He knew of his designs. Judas, too, was evidently ill at ease when one disciple after another asked, Lord, is it I? And so, as soon as he had partaken of the second course, the Master having dipped a piece of bread in the *haroseth*, or sauce, and given it to him, he went out. Then our Lord instituted the supper and offered His High-priestly prayer. Judas was not present during the sacred moments preceding the agony of Gethsemane and the cross.

But although Judas was not permitted to partake of the sacrament, the elders of the Church are commanded not to exclude from the sacrament meetings "those who are earnestly seeking the kingdom," even if they are not members (Doc. and Cov. 46:5). In the primitive church, after the departure of the apostles, it became a custom to dismiss first the unconverted hearers, and then those who had applied for membership, the so-called catechumens. Only those who had been baptized and were faithful members remained for the communion service. They had three different *missas*, or *masses*, each adapted for a different class. But the Church has been commanded not to exclude anybody from the sacrament meetings. It was one of the mistakes of the early church whereby the sacrament came to be regarded as *the* service, to the exclusion of the preaching of the gospel, and the Church to-day is warned against that error.

6. The Lord's supper is, first of all, a commemorative ordinance. "This do in remembrance of me." That is the Master's instruction. It is a memorial of His death as a sacrifice for the sins of the world. It is a sermon, in the form of a short sketch, or drama, if that expression be permitted, on the death of our Lord as a substitute and sacrifice for the world. The Apostle says, "As often as ye eat

this bread, and drink this cup, ye do shew the Lord's death till he come" (I. Cor. 11:26). And that death is shown as vicarious, as it was represented by the sacrifices in the Old Testament. "This is my body which is given for you." "This is my blood which is shed for many for the remission of sins." The observance of the sacrament is, therefore, a most solemn and impressive proclamation of the atoning death of the Lamb of God. In our age of rationalism and infidelity in the pulpit, under various modern guises, there is no subject of greater importance to the children of men. It is the central theme, the very foundation of the gospel. In the language of President John Taylor, by celebrating the Lord's supper, we show that,

"He was the Lamb proposed to be slain from before the foundation of the world; He was the Lamb spoken of by the prophets in the different ages, and for which sacrifices were made; in Him was now fulfilled everything that prefigured His approach, and that was prophesied of Him pertaining to the atonement" (*The Mediation and Atonement*, p. 127).

This, we say, is exhibited and authenticated in this memorial ordinance.

In the second place, it is an ordinance by which the believer renews his covenants with God. The Lord enjoins upon the saints to go to the house of prayer upon His holy day and offer up their sacraments and their sacrifices, "even that of a broken heart and a contrite spirit" (Doc. and Cov. 59:8-12). The worthy celebration of the sacrament is coupled with the presentation before the Lord of "a broken heart and a contrite spirit," and by this "sacrifice" the covenants to serve the Lord are renewed.

7. Further, in the Lord's Supper, the believer receives, in a figurative sense, the body and blood of Christ. The Apostle says that the bread we break is a "participation" of the body of Christ, and that the cup we bless is a "participation" of the blood of Christ (I. Cor. 10:16). Our Lord Himself (John 6:53) says, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." That He in these words refers to the sacrament, has, of course, been disputed, but without sufficient ground. The Master teaches that, unless we appropriate to ourselves by faith, the benefits of His atoning death, we have no spiritual life. "Believe, and thou hast eaten," is the well-known, terse comment of Augustine. By faith, the believers certainly receive some of the benefits of the atoning work of our Savior if they attend His table worthily, just as in a special sense the remission of sins is accepted in baptism. "There can be no doubt that the truth which is presented in its absolute form in these discourses [John 6] is presented in a specific act and in a concrete form in the holy communion; and yet further that the holy communion is the divinely appointed means whereby men may realize the truth" (*Speaker's Commentary* 2, p. 113).

There is a real sense in which the believers become *one* with Christ.

As a result, all the members of the Church, who partake of the one bread and the one cup, become "one body under the divine Head," and "members of one another." The life of Christ is reproduced in their lives, to the extent that the Apostle can truly say that Christ liveth in them (Gal. 2: 20).

The Holy Spirit, which descended upon and filled Him, is communicated to them, as we read in the Book of Mormon, "Now when the multitude had all eaten and drunk, behold they were filled with the Spirit, and they did cry out with one voice, and gave glory to Jesus, whom they both saw and heard" (III. Nephi 20: 9).

By observing this ordinance in the right spirit, the believer, under the tuition of the Spirit, becomes firmly grounded in the faith. Our Lord taught this when He said, "And if ye shall always do these things, blessed are ye, for ye are built upon my rock" (III. Nephi 18: 12).

These benefits the Lord offers His people, and they may all be summed up in one: Union with Him and with one another, as intimate as that between the vine and its branches (John 15), the body and its various parts (Eph. 5: 30; I. Cor. 12: 26), or the husband and wife.

(TO BE CONTINUED.)

OBEDIENCE.

In all ages, since the world began, men have been toiling and sweating to gain a subsistence. In order to obtain the best results, they have had to learn to obey every law upon which certain blessings are based.

The farmer, upon whom we are dependent for daily food, has learned that it is necessary to obey the laws of nature by planting in the right time, according to the seasons given by our eternal Father. He also learns that, as the lands pour out their abundance, they must also be fed by being fertilized and well taken care of, if he would gain all that the land has in store for him. And again, he has learned by experience that if he desires to grow wheat he must plant wheat; and so on, through the vegetable kingdom, for every seed begets its kind. "As ye sow, so shall ye reap." Through the different vocations of life men have learned that if they would be successful in obtaining certain rewards or blessings, they must render obedience to the law upon which that reward is promised.

But what of the greatest of all blessings, that of eternal life?

Have we forgotten, or overlooked, that great prospect held out to all of God's children? Or have we decided that it is different

from all else, and requires no effort on our part? If this be the case, we need to obey no laws other than those which will assure temporal blessings. But it is not so. Our Lord says, "Lay up for yourselves treasures in heaven, where neither moth nor rust can corrupt, nor thieves break through and steal." What must we do to lay up treasures in heaven? We need go no farther in search of an answer to that question, than to turn our minds to Christ's example during all of His earthly ministry. "Though he were a son, yet learned he obedience" (Heb. 5:8).

Yea, He was a Son, the only begotten of the very eternal Father, being even one of the Godhead, having power to lay down His life and take it up again. Yet, in all His power and right as the Redeemer of all mankind, He always humbly obeyed His Father, always saying, "Thy will be done, not mine." Such an example did our Savior set for us while He trod the thorny path of duty, as a man among men.

On one occasion a rich young man came to Jesus and asked Him what good thing he must do, that he might have eternal life (Matt. 19:16)? Christ's answer was, "Keep the commandments." This did not satisfy the young man, so he asked which of the commandments? Christ answered, Keep all the commandments of God, and, "if thou wouldest be perfect, go, sell all that thou hast and give to the poor, and take up thy cross and follow me." Did the young man obey? Was he willing to pay the price? No. He could not serve and obey two masters, God and Mammon. He went away sorrowing. Even so will many be bowed down in grief at the last day. Why? Because there will be many who, while in their earthly state, have chosen to obey mammon rather than God.

There are thousands of people, yea, millions, who would be willing to be saved and exalted in the highest degree of God's glory, on their own terms. But Christ, who bought us with His blood, has the right to set the price and give the laws by obedience to which we may gain eternal life. And anything short of obedience will not bring into our possession that great reward of eternal happiness.

Lowestoft. G. Sanford Pincock.

Salvation cannot come without revelation; it is vain for anyone to minister without it. No man is a minister of Jesus Christ without being a prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered it has been by testimony. Men of the present time testify of heaven and hell, and have never seen either; and I will say that no man knows these things without this.—Joseph Smith.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 20, 1916.

EDITORIAL.

UNITY OF THE FATHER AND THE SON.

A FRIEND writes from Edinburgh:

"In the Book of Mormon, II. Nephi 19: 6, 31: 21; Mosiah 7: 27, 15: 1-4, 3: 8, 4: 2; Ether 4: 7, and other places, Jesus Christ is referred to as the Mighty God, the Everlasting Father, the Son of God, the Creator of heaven and earth and all things therein. It is also said that God Himself would come and redeem His people, and that He would be called the Son of God, and would be the Father and the Son, who are one God, the eternal Father of heaven and earth.

"From the New Testament: John 17: 3, 6: 57; I. Cor. 8: 4-6; I. Tim. 2: 5; Matt. 6: 9, and various other places, I gather that there is only one true God, *who sent* Jesus Christ. Christ refers to God as the living Father, and in the Lord's prayer in Matthew, He, Jesus Christ, tells His disciples to pray to *our* Father. Also, there is one God, the Father, and one Lord, Jesus Christ; one God and mediator between God and man—Jesus Christ. The passages quoted seem to be contradictory and confusing. I always understood that Jesus Christ was the Son of God, just as we are ourselves; yet the Book of Mormon says that Jesus Christ is the father of all things. I, thought, too, that God, the Father of Jesus Christ, and our Father, was the Creator of heaven and earth, yet the Book of Mormon says that Jesus Christ is He. The first few verses of John 1 are also confusing, although at one time I thought I understood them."

The question raised in this letter is one that is asked frequently, and it may be well to endeavor to point out what the Word of God teaches on the unity of the Father and the Son. There is no discrepancy between the Bible and the Book of Mormon; what is taught in one of these inspired volumes is taught in the other. Nor is there any contradiction between the passages referred to, and whatever confusion there is, exists in our own minds, and not in the written word.

Two personages, the Father and the Son, constitute the great, matchless, governing, and supreme Power over all things, by whom all things were created and made. There is also the Holy Spirit, that bears record of the Father and the Son, and these three are one (Doc. and Cov., Lecture on Faith, V).

The worlds were created through the Son, as stated in the Epistle to the Hebrews. "In these last days [God has] spoken unto us by his Son * * * by whom also he made the worlds" (Heb. 1:1-2). See also John 1:3, "All things were made by him, and without him was not anything made that was made." In the Old Testament the Son manifested Himself as Jehovah (Doc. and Cov. 110:3-4). His work in the creation, and also in the redemption, was done in accordance with the decisions in the grand council of heaven. He acted for that council as its representative, its agent.

If we remember these facts, it is clear that we can with equal propriety say that the worlds were created by the Father and the Son, just as we say that a man who engages an architect to draw the plans for a house erects that house, because he approves the plans and furnishes the means for the work. It is equally correct to say that the architect builds it, or that the contractor constructs it. No contradiction is involved in these different statements. In that sense the Father is the Creator, and so is the Son. In the Scriptures Jehovah, the Son, is presented as the Father, when He stands in His stead and executes His commandments. In the same way the "Angel of Jehovah," when delivering a message from Him, speaks as if He were Jehovah (see for an illustration Judges 2:1, where the Angel of Jehovah says he brought Israel out of Egypt). The Father and the Son are not one person; they are two, but when the Son acts for the Father, then He is, in that sense, both the Father and the Son.

There are numerous passages in the Scriptures, both ancient and modern, which speak of the unity—the oneness—of the Father and the Son. Among these the following is well known, "As thou, Father, art in me, and I in thee * * * that they may be one, even as we are one" (John 17:21, 22). This sets forth the nature of the unity of the two divine persons. It is not identity of existences, but oneness of spirit, of purpose. The Son, in His life on this earth, manifested the life of the Father, to such perfection that He could say, "He that hath seen me hath seen the Father"; and, "I am in the Father and the Father in me" (John 14:9, 10). In the same way, we may say that the impression made by a seal on the sealing-wax is so much like the engraving on the seal that he who has seen the one has seen the other. The Apostle employs that very simile when he says that the Son is "the express image" of the Father (Heb. 1:3).

The unity of the Father and the Son is analogous to that of the Son and His followers. Paul expresses the nature of it when he says that he is "crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me" (Gal. 1:20); again, "Christ in you, the hope of glory" (Col. 1:27). Such expressions do not mean that the Savior of the world dwells bodily in the believer, but that the latter, in his life, embodies, or exemplifies, the life of Christ to such a degree that he can say, truthfully, with Paul, "Christ

liveth in me." We say of a son that the father lives in him, when he carries out the work of the father. That is the unity for which our Lord prayed on the night of His betrayal, but the notion that the Father and the Son can dwell in a man's heart is erroneous (Doc. and Cov. 130:3). The notion that the two are one person is equally false. They are two distinct persons, united in mind, in spirit, in purposes, and every activity for the salvation of the human race.

J. M. S.

THE MILLENNIUM.

THE Scriptures teach that Christ will come ere long and reign upon the earth. Job 19:25, tells us, "He shall stand in the latter day upon the earth," and Revelation 20 declares that Christ shall come and reign a thousand years, during which time Satan will be chained and his power curtailed.

Christ's disciples asked Him to give some sign of His second coming, and in Matthew, twenty-fourth chapter, you will find the "signs of the times" given in detail.

Isaiah 65: 17-25, describes the peaceful state of the earth in the days of the Millennial reign; Matthew 24, the political and spiritual upheaval that must take place ere this reign of peace can be ushered in. The Lord says, through Isaiah, "I will create new heavens and a new earth; Matthew tells us that this change will be brought about politically by great devastating wars, physically by earthquakes and a general upheaval of nature, and spiritually by an influx of religious light, caused by missionaries preaching the gospel to the nations of the world. Knowledge shall increase, and the hearts of men shall be prepared to receive their Lord. From a state of apathy and spiritual somnolence, men will be roused to spiritual activity and diligence.

The second "coming" of Christ comprises two principal facts. Two distinct sets of prophecies are found relating to His first coming, and so it is of His second coming.

Micah 5; Gen. 49; Isa. 9; refer to the Messiah as a king and ruler; Zech. 9; Isa. 7; Micah 5; refer to Him as of lowly origin. The Jews confounded the two.

A close study of the Bible reveals the fact that there are also two sets of prophecies relating to Christ's second coming. A majority of the Christians are looking for Christ to come with the blazoning of trumpets, and the shout of the archangel. What grounds have they for thus believing? Rev. 1:7. reads: "Behold he cometh with clouds and every eye shall see him." Jude 14-15: "Behold the Lord cometh with ten thousand of his saints to execute judgment." Matt. 16:27: "The Son of man shall come in the glory of the Father with his angels, and then shall he reward every man according to his work." II. Thess. 4:16: "The Lord

himself shall descend with a shout, with the voice of the archangel."

When the Lord comes in clouds of glory, He comes as a *judge*.

Now look at these prophecies: Acts 1: 11: "This same Jesus * * * shall so come *in like manner* as ye have seen him go into heaven." Mark 23: 33: "Take heed, *watch* and pray, for ye know not when the time is." Hebrews 9: 28: "*Unto them that look for Him*, shall he appear the second time." Rev. 3: 3: "I will come on thee *as a thief*."

How are we going to harmonize the coming of the Lord "as a thief," with the blowing of trumpets? Nothing could be more incongruous. 'Twere a strange thief who thus heralded his approach. Again, why keep a watch, if trumpeters are to sound the alarm? Every soul will be on the alert at the first sound of the trumpet. Yet again, if Christ is to come "in like manner" as He went up into heaven, then He is seen by none but His faithful few, for only the few saw Him go.

All the Christian world knows the error the Jews fell into, and the suffering they have endured in consequence. Is it possible that the Christian world is repeating that mistake?

It seems very evident that the outcome of this present war will be to place Palestine in the hands of the Jews. Zech. 14, and Rev. 11, inform us that when they have rebuilt their city, a Gentile army will besiege it. The garrison will capitulate, and the enemy will enter the city. The Jews will flee towards the Mount of Olives, calling upon God for deliverence. Christ will appear, and a shout of great joy will rend the heavens, as they behold the Messiah, coming at last, as they have always looked for Him to come—as their king, their deliverer; but the shout of joy will be silenced, as their eyes fall upon the marks in His hands and feet, and they realize with bitterest sorrow that He has been before, and they knew Him not.

Here, then, we find Christ coming a second time. Zech. 13: 9 tells us "the Lord shall be *king* over all the earth in that day." After Christ appears to the Jews, the world still continues as before. For proof of this read Ezekiel 38 and 39. Here you find that when the Lord has smitten the besieging army (39: 4), and countless dead are prostrate upon the field, when tourists (passengers, verse 11) pass that way seven months afterwards, they will find the people still busy burying the dead mens' bones, and for further proof that the world still pursues the even tenor of its ways, verse nine tells us the Jews have sufficient firewood to last them seven years, taken from the weapons of the enemy. If Christ's coming ends all, what need to bury the dead? What need of fires?

Turn your thoughts for a brief moment to the children of Israel leaving Egypt. Six hundred thousand men, besides women and children, left that land of bondage, and of this number only two,

Joshua and Caleb, reached the promised land. Why? The rest proved unworthy; they failed in the test to which God put them. God, in these latter days, has led the Latter-day Saints forth into the wilderness, where He is proving them, but proving them with prosperity and riches. Modern revelation reveals the fact that the valleys of the mountains are not the only and final abiding place of the Saints. Their "promised land" is in Missouri, where will be built a temple that will be filled with the presence of the Lord. Who are going to dwell in this "promised land"? They who prove worthy.

At the time appointed these will be separated from the "Mormons," and woe unto us that there should be any such, who have not proved faithful, who have thought that it did not matter if they indulged in a smoke occasionally, or drank a cup of tea, forgetting that, small as these matters may appear, he that is unfaithful in these little things cannot expect God to trust him with big ones. The faithful ones will be separated and gathered to Missouri. They will have their eyes wide open and realize by the signs of the times what is passing, and they will be expecting Christ to come and reign and "to them that look for Him will He appear a second time." So naturally will these events come to pass, that their very naturalness will deceive the world, even as the natural manner of Christ's first coming deceived the Jews. Many sudden deaths will occur at this time. "Two women shall be grinding at a mill, the one shall be taken, the other left." Two men shall be lying in a bed, the one shall be taken, the other left." Faithful souls, who have been hindered—perhaps by an unbelieving husband, or by an unbelieving wife—from gathering to Missouri, will be called away and will join other faithful souls gone before. The true-hearted saints will be prepared, and a great shout will ascend to heaven as they behold their loved ones coming with Christ to dwell with them, and the thousand years' reign of peace will be begun, and what wiser will be the unbelievers? Satan will now be bound, and peace will reign on all the earth.

Great political changes will take place. This great war will revolutionize matters in that respect, and the old order will give place to a new. Gradually, naturally it will come about, and a sort of commonwealth will be established. Christ will reign in Zion. The world will pride itself that at last it has grown so civilized that its dream of universal brotherhood and universal peace has passed the dream stage and broadened out into a glorious reality. Suppose you they will give the glory to God? Not likely. When men fail, they say they are as God made them; when they prosper, they ascribe it to the great and mighty *I*. When war is no more, what will follow as a natural sequence? The millions of men now set apart to guard the various countries will lack occupation. What more natural than that they should set about cultivating the land? Knowledge will increase. See

the rapid strides made by science the last fifty years! Think you it is all for no purpose? I tell you, God knows what He is doing, and so does any man who will but use the brains God has given him. The men will turn their attention to the tilling of the soil, and this, with the added God-given knowledge, will shortly restore the earth to its pristine beauty.

He who thinks there is going to be a general burst-up, and everything put into shipshape in the twinkling of an eye, knows absolutely nothing of the ways of the Lord, who always operates in accordance with natural laws; and since, "I am the Lord, I change not," He is not going to deviate from His usual course.

Christ will have two capitals, one at Jerusalem, and one in Zion, for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). Where shall the law and the word of the Lord go to? Where but to the nations of the earth? Millions of souls will be born during this period, and they will need to hear the truth. Some will scoff or remain indifferent, while some will journey to Zion, and, as in Goldsmith's "Deserted Village," "fools who came to scoff remained to pray," so it will be then, and these are they who, beginning to labor only at the eleventh hour will receive the same reward—entrance into Christ's presence—as they who have born the burden and heat of the day. They accepted the gospel as soon as they heard it, and could any man do more?

Time will pass on, a time of continual progression, until the thousand years are completed, and then, but not till then, the prophecies relating to Christ's coming in glory with the shout of the archangel, and the sound of the trumpet, when every eye shall behold Him, will be fulfilled, and the wicked shall come forth with terror, shown in the fearful glance of their eyes and in their every movement; and every soul, both good and evil, will appear at the bar of God's judgment, and "the books will be opened" (Rev. 20). After the final great battle between the devil and the saints, the earth will undergo a great physical change and be celestialized when all who have proved worthy will enter the presence of the great omnipotent God, and dwell in the celestial kingdom, while the rest will be assigned, some to the terrestrial, and others only to the telestial glory.

Take warning, ye sons and daughters of Israel! "As a thief in the night" your Lord will come; take heed lest when He come, He find you spiritually sleeping. "To them that look for Him will He appear." God's children do not realize to what an extent salvation depends upon the individual. Watch! Behold, I tell you the Bridegroom cometh; go ye out to meet Him. He will not hunt round for you and say, "Are you ready?" When the roll is called, you must be there and answer, "Here, Lord." "Of the day and of the hour knoweth no man," but prophecy fulfilled proves that the coming of the Lord draweth nigh. Are you ready?

Salt Lake City. MOLLIE HIGGINSON.

TRUTH.

"Truth is a knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning." —The Lord, (through Joseph Smith).

In my first memories of life a desire to know where I was, and what were those things in the midst of which I found myself, prompted me to investigate. Two persons seemed to be always with me, and were ready to meet all my wants and desires. Before I was able to speak their language, their loving care prompted me to trust them implicitly. When I was able to understand, they instructed me to call them "father" and "mother." They told me as much as my narrow experience enabled me to comprehend, and when I was able to question freely, many of my questions had to wait in the background. As my geographical knowledge extended beyond the room in which we dwelt, and the multiplicity of beings, men, women, and children, birds, beasts, and things earthly and heavenly, my numerous questions outgrew the ability of father and mother to answer.

My father was an old soldier, and as such had wandered well nigh over all the earth. That wandering was ended by a French bullet, while he was climbing over the wall at the storming of Badjos, in the "Peninsular War." For fifty years afterwards, minus his left arm, he drew a pension of one shilling per day, and during that time he married twice, and I was brought to light, the only child, in the second marriage. Often, while recounting his adventures in America, in Portugal, and Spain, I listened with eager attention. At the end of one of these narratives, when alone, I asked, "Father, where was I when you were in the wars?" An evasive answer only was forthcoming, and I was left to wonder. I remember the incident as plainly as yesterday's events. I knew I lived, and this, to me, was an evidence that I had lived before: but where? Ah! that was the question. Playing marbles alone on the floor of our one-roomed home, often did I ask myself, "Where was I before I was born?" But the answer came not then.

Father taught me to read, and when he led me to the first chapter of Genesis, I found a treasure in the narrative of the creation; but it was puzzling. Here, I understood, was the beginning of *all things*. A beginning made by One who had *always* been! "Why did He just begin *doing* then? Surely He must have had a long, lonely existence prior to this! When I read, "And God said, Let there be light, and there was light; and the evening and the morning was the *first day*," the solitary darkness of previous life was repugnant to me. These were really the thoughts of my childhood; but a more pleasant "knowledge of things as they have been," has reached me now.

Whatever may have been the shortcomings of my father and my mother in my childhood, they gave me sound instruction. They taught me "the beginning of the gospel of Jesus Christ" (Mark 1: 1), and when I was eight years old, they saw that I complied with its requirements. Being an only child, and without companions, save father and mother, I was apt to make old people my confidants, but often wondered why they laughed incredulously when I recounted the angel visits related in the Old and New Testaments; or ventured to state my belief in the promise made in the sixteenth chapter of Mark. The most memorable occasion on which this occurred, was in the home of an old farmer, who, with his two grown-up sons, laughed almost uproariously at my statement of this belief. The old man was an "elder" in the Established Kirk of Scotland, and a model, moral man. Not long after this was the folly of that family made manifest to me. Suddenly my mother took ill. She became unconsciously outrageous, and it took the strained energies of four adult persons to keep her quiet. This continued a whole night and part of the following day, until my father was induced to send to the coal mine, four miles away, for two local elders, who worked there. On their arrival, she became quiet. They rebuked the evil power, anointed her with oil, in the name of the Lord, and she was immediately restored. Years after this, when away from father and mother, a farmer's lad, and sleeping alone in the "byre" with the cows, kneeling in prayer, as I was taught at home, I one night asked the Lord to show me if it was true that He had spoken to Joseph Smith. I was rebukingly referred back to that memorable day for an answer. Things which we have seen, heard and handled, enable us to know, beyond all manner of doubt, the *realities* of "things as they are." When men doubt the things that are, their experience is proved to be limited, and when they laugh to scorn the experiences of others, their mental weakness is demonstrated. The Lord gave Joseph Smith a "knowledge" of "things to come," and gave commandment to warn the nations, and call them to repentance; but the nation first warned saw Him put to death. The things that Joseph warned them of, came *to be*, and a "sore vexation" visited the land. Have the people eyes to see, and ears to hear? If so, they will confess the Lord has visited them by His servants, and they will repent; if not, a greater vexation is still in store for them. The other nations who have persecuted, imprisoned, and banished the message-bearers, sent through Joseph, are to-day also being visited with a vexatious fulfilment of the warning sent them.

So, those things they were warned of as coming, have become "things that are," and nations are bathed in blood. Will they repent? Nearly all affirm themselves Christians; but Christianity is only of value in the acceptance of its principles. Let the nations listen to a rehearsal of these principles as again revealed

by the chosen servants of the Lord, repent and obey them, and a reign of peace and the Lord's favor will follow; but, if they continue to reject them the sorrows that now "are," will only be a beginning of greater grief yet "to come."

Glasgow. JOSEPH LEGAT.

FROM THE MISSION FIELD.

Releases and Departures.—The following named-missionaries have been honorably released from their labors in the British mission, and sailed for home January 14th, 1916, per s.s. *Pretorian*: Ernest E. Greenwood, Alvin B. White, Clarence E. Bramwell. Elder Ernest E. Greenwood was in charge.

Baptisms.—A baptismal service was held at the Grand Spa Hotel Baths, Bristol, January 8th, 1916, when two souls were added to the fold of Christ, Elder Vernon W. Dean officiating.

A baptismal service was held at 106 Ann Street, Belfast (Irish conference), January 13th, 1916, when three souls were admitted into the fold of Christ. Augustin L. Hanks officiating.

Died on the Battlefield.—Elder Edward C. Rawson, clerk of the Sheffield conference, in a letter dated January 10th, 1916, says word has just been received of the death of Brother Charles A. Rollinson, on the battlefield, on the 18th of November, last year. Deceased was born on the 8th of March, 1890, and was baptized the 7th of June, 1898, by Elder George H. Budd.

DIED.

FISHER.—At Pembry, South Wales, December 27th, 1915, Ralph Fisher. Deceased was born February 12th, 1823, and baptized December 25th, 1852, by Elder Abednego Jones.

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